THE MISSIONARY:

A POEM.

Entered at Stationers Hall.

MISSIONARY:

BRITISH MUSEUM

THE MISSIONARY:

A POEM.

.....

TO WHICH ARE SUBJOINED,

HINTS

ON

THE PROPAGATION OF THE GOSPEL

AT HOME AND ABROAD.

RESPECTFULLY INSCRIBED

TO THE NEW MISSIONARY SOCIETIES.

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BRITISH MUSEUM

THE

MISSIONARY.

GO, Heroes, Stateſmen, Sophiſts, Orators,
Go, hide your waning glories in the cave
Of dark oblivion. Boaſt no more your power,
Or policy, or ſkill, eclips'd and ſham'd
By the far brighter, fairer, ſtronger virtues
Which adorn the Chriſtian MISSIONARY.
Heroes! talk ye of valour, or of fortitude?

With limbs unnerv'd with ſteel, uncloath'd with ſkins
Impenetrable of the foreſt beaſt,
Unarm'd with corp'ral weapon, ſhield, or ſword,
Or ſpear, or lance, or yet more mortal firelock—
Lo! he braves dangers, and encounters foes,
'Fore which your Cæſars, and your Alexanders
Would have ſhrunk and fainted:—Unfraught with lore
Of ancient ſcience, and unſtain'd with arts
Of courts, or ſchools, her forms and urges plans,
To which th' ambitious ſchemes of conquerors
And princes were but as the baby huts
Of Lilliput, compar'd to palaces
Of Babylon and Suſa, long renown'd
In hiſtory: or, as a puny ant-hill
To mighty Atlas, creſted in the ſkies.

See where in ſimple pilgrim garb he comes!
Wealth, pleaſure, honor, comfort, eaſe, renounc'd,
With love of life, and dearer love of fame:

(Which

(Which oft' hath conquer'd them that ſlighted life!)
Love, pure, ſeraphic, burns within his heart,
Brightens his count'nance, ſparkles in his eyes,
And beams a mingled glory far around,
Compos'd of rays ſuperior to the ſun's.

Nature herſelf, in all her threat'ning forms,
In vain oppoſes now his ſchemes of kind
Ambition, and of grand benevolence.
In vain old Ocean foams, and mighty Boreas
Roars in each ſwelling wave, mingling his voice
With hoarſer Thunder, while fork'd Light'nings ſhoots
Around their vivid fires:—The good man ſmiles,
Or, like his Maſter, ſleeps amid the tempeſt!
Why *ſhould* he fear? He has a God on high
"Rides in the whirlwind, and directs the ſtorm."
What *can* he fear? Say that ſome tow'ring wave
Bears him aloft to native ſkies, then ſinks,
And buries deep his mortal part beneath
The briny ſurf:—'Tis well! That mariner

Can ne'er be loſt, who makes the port of Heav'n.
Or if, in mercy to his kindred men,
Waves, winds, and ſtorms bear him afar to ſome
Inhoſpitable clime, or in the torrid,
Or in the frigid zone, 'tis where in ſtate
But one remove from brutes, immortal men
Reſide, to whom he long had anxious ſought
To bear the tidings of redeeming love.
And what to him are cold, or ſcorching ſuns?
Say that the heat ſhould equal even that
Of the Aſſyrian furnace:—Lo! the Son
Of God is with him, and his preſence makes
A "bed of roſes" in a bed of flame.
Or ſay, that midnight darkneſs veils the ſun
Full half the time he travels round the zodiac;
And polar Cold, with her chill icy hand
Arreſts the blood in its diurnal courſe,
And freezes near the heart—a brighter ſun
Still ſhines upon his happy ſoul, whoſe beams
No cloud of earthly vapour can obſcure.

Now

Now trace him, Fancy, to ſome diſtant clime,
'Mongſt barb'rous tongues, which to attain he plies
His utmoſt ſkill:—Not that ſublime, nervous,
Harmonious, and emphatic tongue, in which
Old *Homer* ſung the wars of Gods and men,
And *Plato* doctrines taught almoſt divine:
Nor yet that language, ſweet, expreſſive, ſtrong,
In which great *Virgil* ſung his paſt'ral ſtrains,
And Cicero pour'd honey'd eloquence:
But ſome rude dialect, perchance, barren,
Uncouth, and difficult to learn, yet learns
He, and improves, ſoftens to melody
With the ſweet name of JESUS, and ſalvation;
Sublimes with ſacred truths, and grafts thereon
Myſt'ries divine.

See now around him throng
The ſavage natives, wond'ring much to hear
Him ſpeak their tongue, but wond'ring more to learn
The tales of ſacred ſtory—ſtrange to them,

And

And hard to credit—God incarnated,
For mortal ſinners dying, and with blood
Paying the debt to his own juſtice due!
A Saviour ſuff'ring on the ſhameful croſs,
For his own murd'rers pleading, ev'n in death!
Well may they wonder—angels here admire,
And pauſe amid their anthems to adore!

But among thoſe who wonder, ſome blaſpheme,
And ridicule—turning immortal food
To deleterious poiſon, and themſelves
Deſtroying with ſalvation's precious balm.
But the true chriſtian Miſſionary, though
He weeps, deſpairs not; ſtill he perſeveres,
Truſting his cauſe with him who can command
Succeſs, and reſting on his mighty grace,
Now calls forth all his pow'rs—awakes, alarms,
And wounds the torpid conſcience—next he probes
And traces, like a ſkill'd anatomiſt,
The windings of that mortal poiſon, Sin,

Through

Through every vein and artery of the heart:
Then points to Jeſus, that kind ſoul-phyſician,
Who his own balmy blood, warm from his ſide,
(Firſt opened by the Roman ſoldier's ſpear)
Pours in the ſinner's wounded, broken heart,
And pours therewith immortal life and peace.

Ah! how unlike to this the moral ſuaſion
Of thoſe vain preaching Sophiſts, who declaim
On fine-ſpun theories of moral ſcience:
Veiling the Sun of Righteouſneſs by clouds
Of falſe philoſophy, and holding out
The taper of dim reaſon in its ſtead!

Where Chriſt is preach'd with ſimple zeal for God,
And honeſt aim to ſave the ſouls of men,
My heart anticipates a glorious harveſt.
ELLIOT! MAYHEW! BRAINERD! ZIEGENBALG!
PLUTSCHALL! and other valued names on earth
Unſung, and barbarous to the claſſic muſe,

But

But high enroll'd in Heav'n's remembrance book;
Who, like your Maſter, every human joy,
And earthly comfort, chearfully forbore;
Labour'd and faſted, or by night or day:
Ah! how long with ſmall appearance of ſucceſs,
Yet labour'd not eventually in vain.

Behold! the huſbandman long toils in hope,
Ploughs up the clods, and ſcatters in the ſeed:
Then looks, with anxious eyes and heart, to heav'n,
For fructifying ſhowers, and ripening ſuns:
Whirl round, ye ſeaſons!—'till with joyous heart,
He thruſts his ſickle 'midſt the yellow corn,
And gathers in an hundred fold reward,
For all his trouble, and for all his care.

'Tis thus the meſſenger of JESUS now
Goes forth, and throws around the precious ſeed,
Oft ſteep'd in tears, and then with earneſt cries,
And trembling heart implores the ſhowers of grace,

But

But in the harveſt of the world—O with
What joy ſhall he return, bearing the ſheaves
Immortal to the garner of the ſkies!
O recompenſe immenſe! and far beyond,
What his moſt ſanguine thought had e'er conceiv'd,
Or dar'd to hope his wiſhes, tho' ſincere,
And full of zeal —Thouſands, to them, perhaps,
Unknown on earth, ſhall openly avow,
The men who gladly ſought their wandering ſouls
On diſtant ſhores, and brought them home to God.
" Theſe are the men, the generous men, who once
" Forſook their eaſe, their wealth, their all on earth;
" That brav'd the mighty ocean; and the deſert,
" Pathleſs and howling, patient travers'd thro';
" Who hungred, thirſted, fainted—no, not fainted,
" Tho' much they labour'd, and they ſuffer'd much,
" To ſerve their God, and ſave our heathen ſouls!"

Hark! what harmonious thunder pours around
The blazing throne!—methinks it ſounded " Welcome!

" Welcome, ye faithful ſervants, who on earth
" The meaſure of my ſufferings fulfill'd;
" In heaven partake the fullneſs of my joy!"

Hark! hark! it was the ſhout of myriad hoſts,
The ſound of myriad harps, which did applaud—
" Theſe are the men whom God delights to honour!"

Go, ye that love your riches and your eaſe,
Before immortal ſouls,—go, hide your talent
In the earth:—Go, hide *yourſelves* beneath
The rocks and caves, or in ſome dark abyſs,
Where pierces not the omniſcient eye of God,
Nor penetrates his vengeful thunderbolt.

HINTS
ON
MISSIONS.

WHOEVER looks around upon the Chriſtian world, and obſerves the great variety of abſurd and contradictory opinions which prevail in it, muſt ſurely, if he poſſeſs any ſenſibility, drop a tear over the weakneſs and depravity of the human mind; yet that ſpirit of party, which more or leſs infects every ſect has been perhaps, productive of more evil than any of thoſe ridiculous opinions.

Fools and tyrants, for many centuries, laboured to reduce the religious notions of mankind to the ſtandard of their own; but the world ſeems at laſt ſufficiently convinced of the madneſs of the attempt. Perfect unanimity of ſentiment, and uniformity of worſhip, are by no means neceſſary in the preſent ſtate, and would indeed preclude the exerciſe of virtues of more importance — chriſtian charity and forbearance.

But there is a *unity* of far more conſequence, and which is recommended in the ſtrongeſt terms by all

the ſacred wr ters—a u ity of heart, ſpirit, and deſign *—from the prevalence of which the greateſt advantages may be expected to true religion.

I will explain this by an inſtance—that particular inſtance which led to the reflection. It ſeems as if providence was exciting among different denominations a ſpirit of laudable emulation, in an attempt for a wider propagation of the goſpel; which, if it ſhould ſucceed, may produce effects infinitely better than the reconciling all men to one Creed, or the ſame Liturgy; and probably, uſher in that golden age of chriſtianity, which we call the *Millenium*.

In that period, I believe moſt parties of chriſtians expect their own peculiar ſentiments to prevail, but perhaps they may be miſtaken. Perhaps more glory may redound to God from the union of chriſtians of different ſentiments, as to the circumſtantials of religion, in the grand deſign of promoting his glory, the ſalvation of mankind, and the common intereſt of chriſtianity, while they con inue to differ in ſmaller points, than if they were perfectly of the ſame ſentiments: indeed, were they once united in affection as they ought to be, I am perſuaded their differences would imperceptibly melt away; they would gradu-

* Eph. iv. 3. et al freq.

ally

ally approach truth and each other, and forget their particular intereſts in that of Chriſt. Happy day, and bleſſed the men that live to ſee it!

Agreeable to theſe ideas it has been judiciouſly ſuggeſted that the moſt likely means to ſubſerve religion would be for each party to exert itſelf in a diſtinct attempt to forward the grand deſign*: to which, however, I beg leave to add, that a mutual correſpondence and good underſtanding among the ſeveral denominations which agree in the grand truths of ſalvation by grace, through faith in the Redeemer, would conſiderably ſtrengthen ſuch ſeparate attempts. To thoſe, indeed, who ſimplify away all the peculiarities of the goſpel, and reduce it to mere Theiſm, it is of very ſmall conſideration which ſcheme prevails.

The outlines of my plan are ſimply theſe:—Seeing in the different denominations among us, Epiſcopalians, Methodiſts, Baptiſts, Independants, Preſbyterians, &c. there are a variety of *Societies*, inſtituted under different names, to promote the circulation of the goſpel, either by educating ſtudents, ſupporting miniſters, ſending out miſſionaries, erecting chapels, or diſtributing religious books, I would ſuggeſt that

* Periodical Accounts of Baptiſt Miſſionary Society, No. I. p. 3.

from

from theſe might be formed a *congreſs* of delegates, under ſome general and inoffenſive term, to meet occaſionally, to maintain a general and very extenſive correſpondence, and to concur as far as might be conſiſtent with their peculiar inſtitutions, in promoting their grand leading deſign. Of this the new miſſionary ſociety, if eſtabliſhed, would, very probably, form a branch.

The advantages I ſhould expect from this coalition are ſuch as follow:

1. A general and correct account might be obtained of the preſent ſtate of the goſpel in all parts of the world, and particularly in our own country: by which it would be known where Chriſt is preached, where mere morality, where deſtructive errors, and where there is no preaching. Upon enquiry in the different countries of Europe, I expect that many will be found where true chriſtianity is as perfectly ſtrange and unknown, as in the Eaſt Indies, or the South Seas. I know that there are many villages, and even ſome towns in our own country where nothing is known of it but the name—where there is ſeldom any preaching at all, and much ſeldomer the goſpel. Now the ſouls of heathens in Great Britain ſhould certainly be as dear to us as any in parts more diſtant.

2. Such

2. Such a union and correſpondence would enable the diſtinct ſocieties to act with more propriety and effect. It would appear where miniſters are moſt wanted, where places of worſhip might be moſt uſeful, and where pecuniary aſſiſtance was the moſt neceſſary.

It would alſo appear, I apprehend, that in ſome places there was a ſuper-abundance of the goſpel, that ſmall congregations might be ſometimes united, and miniſters ſpared from ſome places, eſpecially the metropolis, where they abound, to ſupply where there are none.

3. I conceive the clafhing of religious intereſts might, and ſhould by all means, be avoided. For, inſtance, if one ſociety agreed to aſſiſt and ſupply one part of the country, another might lend aſſiſtance to a different quarter. If one Miſſionary ſociety ſent to one part of heatheniſm; let another ſelect a different department. Oppoſitions abroad, and ſeparations at home, ſhould by all means be generally diſcouraged.

4. The different ſocieties thus correſponding, and meeting by delegates, would be able better to co-opperate in the aſſiſtance of each other. For inſtance, thoſe who ſupport the education of miniſters, might greatly aſſiſt thoſe who employ them. Thus might thoſe

thoſe who patroniſe academies infinitely aſſiſt the the buſineſs of ſending miſſions, particularly in the following reſpects.

1. By introducing the living languages of heathenism into their ſyſtem of education, The Gentoo and Bengalee, the Perſian and Arabic languages, for inſtance, might ſurely be introduced with great propriety, even if it ſhould occaſion the abridgment of ſome part of the time devoted to the ſtudy of the claſſics: ſince the converſion of the heathens is, I hope an object of more importance than elegant and polite literature. Nor would I overlook entirely even the *barbarous* tongues, of which vocabularies might be made, and ſuch an idea formed, as at leaſt may be very uſeful to ſuch as propoſe viſiting the countries where they are ſpoken.

2. By encouraging the tranſlation of the moſt intereſting parts of ſcripture into all living languages, by giving proper rewards and encouragements thereunto. This, while it greatly aſſiſted the work of miſſionaries, would promote the ſtudy of the ſcriptures among the ſtudents.

3. By exciting and ſelecting ſuch young men as appear moſt adapted for miſſions, either at home or abroad. It is generally ſuppoſed that young and ſingle men are the beſt adapted to this work. In

ſome

ſome reſpects they certainly are ſo, becauſe there is very great inconvenience attending the removal of a young family: yet ſuch ſingle men in many parts, would be expoſed to great temptation;—it has been therefore recommended to intermarry among the natives; but the pride of European blood will hardly ſuffer this, though it cannot be denied, but our anceſtors were once as rude barbarians as the natives of the South Sea: only we have been civilized a few centuries before them!—If we can believe that "all "nations are made of one blood,"—and that Jeſus Chriſt died for mankind, of every clime and colour, (and otherwiſe it is of no uſe to preach to them;) and if the Spirit of God ſhould make them new creatures; it is very poſſible ſome of them might be worthy even of a Chriſtian miſſionary:—if not, where ſettlements are formed, there will probably be fair emigrants as well as others.

Perhaps it is not neceſſary that miſſionaries ſhould be appointed *for life*. The thought of perpetual baniſhment may deter many perſons from undertaking that character, who might otherwiſe be ready to engage in miſſions for three, four, or five years, by which time others might be ready to ſucceed them.

4. As the Greek and Hebrew Languages form part of a learned education, and as theſe are ſtill in *a de-*

gree living languages, I would ſuggeſt whether, beſide their uſe in elucidating ſcripture, they might not alſo be employed in inſinuating the goſpel among the Jews and modern Greeks.

Since the diſuſe of the Hebrew points among many of the learned, rabbinical ſtudies are much out of repute; and perhaps after the labours of Lightfoot, Gill, and a few others, there is little expectation of any new lights to ſacred literature from that quarter. Yet theſe ſtudies might be purſued with nobler aim in inſinuating chriſtianity among the Jews, and enforcing it, (as I conceive might be done,) by arguments derived from their own rabbins; and it is certain *Jews* will liſten to none ſo eaſily as to thoſe ſkilled in their own writers.

The modern Greek is alſo a language very different from that of the ancient, as being corrupt and barbarous, and ſo unworthy the attention of a ſtudent in polite learning; but could it once be believed, that the converſion of a modern Greek, was of more importance than the illuſtration of an ancient claſſic; we might hope to ſee literature applied to better purpoſes.

5. The laſt advantage (but not the leaſt) that I would mention as to be expected from ſuch a congreſs is—that good men of various denominations, when

when they came to be united in this connection would find, perhaps to their mutual ſurprize, that their differences were leſs than they ſuppoſed—that they had a common intereſt—and that they all meant the ſame thing.

ON

FOREIGN

MISSIONS.

I WOULD now advert more particularly to the ſubject of foreign Miſſions, on which I would obſerve,

1. That there exiſts a clear, expreſs and perpetual commiſſion to preach to heathens, ſo long as heathens remain upon the earth; "Go ye out into all the world and preach the goſpel to every creature." And as there are, by a reaſonable calculation, full 400 millions of Pagans ſtill in the world, there is certainly ample room for obeying it. It may alſo be con-

ſidered, that moſt of theſe are as far from a ſtate of civilization as they are from the goſpel: That ſome offer human ſacrifices; that others eat their enemies; and that they live in vices the moſt diſhonorable and deſtructive to ſociety.

2. There exiſts the ſame power and grace that converted heathen ſinners formerly, and we have the ſame promiſe to encourage us to hope for its exertion. "Lo, I am with you always, even unto the end of the world." We have alſo many prophetic paſſages of ſcripture which encourage us to believe that in the latter days, which are faſt approaching, the glorious work of evangelizing the Gentiles, together with the converſion of the Jews, will be recommended with a ſucceſs not leſs brilliant than that which attended the firſt propagation of chriſtianity.

3. In many inſtances, even in the laſt and preſent age, the goſpel has been attended with encouraging ſucceſs in many parts of the heathen world.

The Periodical Accounts of the Baptiſt Miſſionary Society ſtate, that—"The Jeſuits and other Popiſh miſſionaries have, in modern times, taken immenſe pains, to propagate their very defective and corrupt kind of chriſtianity, in divers heathen countries. And our proteſtant brethren, belonging to other

other nations, have laboured with conſiderable ſucceſs. Eſpecially the Daniſh miſſion to the coaſt of Coromandel, in the Eaſt Indies, has, ſince the year 1706, brought above 18,000 Gentoos to the profeſſion of chriſtianity. The Dutch, in the iſland of Ceylon, and other of their Eaſt India ſettlements, have had ſtill more extenſive ſucceſs. In North America, the apoſtolic Elliot, in the laſt century, was the chief inſtrument of the evident and thorough converſion of many of the native Indians, and by his labours, and that of other excellent pædobaptiſt miniſters, ſeveral churches were raiſed from among thoſe poor ſavages, ſome of which were ſupplied with miniſters of their own race, and others with Anglo-Americans. Nor were the baptiſts without a hand in that bleſſed work. In the preſent century, the Preſbyterian Society in Scotland for propagating the chriſtian knowledge, has lent its ſupport to ſeveral uſeful miſſionaries among the American Indians. The excellent David Brainerd, an account of whoſe life and ſingular ſucceſs among the Indians, was publiſhed by Preſident Edwards, and after him his brother John Brainerd, were ſupported by this ſociety. They ſtill afford their aſſiſtance to Mr. Kirkland, from whom very pleaſing accounts have been lately received;

received; and there is alſo a Mr. Sergeant that is ſucceſsfully employed among the Indians at this time. The Moravian brethren have, within theſe ſixty years paſt, ſent miſſionaries to various heathen nations and have diſcovered a zeal for the propagation of the goſpel, which ought to provoke in all other denominations of chriſtians a godly emulation. Their ſucceſs has been remarkable among the Greenlanders, and in the Daniſh Weſt India Iſlands. They alſo have ſent miſſionaries among the American Indians, and the Eſquimaux on the coaſt of Labrador, who have been hopefully owned for the converſion of ſouls; and have attempted to preach the goſpel to the Tartars and to the Hottentots, to which laſt people they are about to renew their miſſion again. We are informed that in the year 1788 they had in their ſocieties nearly 15,000 converted heathen. The Weſlean Methodiſts have, within theſe few years, attempted a miſſion to the Carribbs, who are natives of the Weſt India iſlands, and have laboured with ſucceſs among the negro ſlaves in thoſe iſlands. The labours of brother George Liele, the baptiſt negro in Jamaica, have been greatly bleſſed among his fellow Africans, both bond and free. The ſucceſs of our worthy brethren, who have thus hazarded their lives

lives for the ſake of the Lord Jeſus, may ſerve at once as a reproof to our indolence, and as a ſpur to our activity. Who that realizes the value of one immortal ſoul, but muſt be ſtimulated by theſe brilliant ſucceſſes to aſſiſt in extending the kingdom of God * ?"

To the above may be added, that even this infant ſociety has not been without ſucceſſes of a flattering nature, not only among the lower claſſes of the Hindoos (whoſe ſouls are equally precious with thoſe of the higher,) but even among their great and learned, particularly *Parbotee*, a Bramin of high rank and great reſpectability, who appears to have renounced heatheniſm, and to have embraced Chriſt and chriſtianity with much affection †.

4. As to the ſelection of proper perſons for this arduous work, I have already hinted that, in general ſingle men might be moſt eligible; but ſome married men might properly be intermingled with them, particularly ſuch whoſe families were ſufficiently grown up to be uſeful in forming a ſettlement; and eſpecially ſuch as had ſome knowledge of the more uſeful mechanic arts. Men are likely to be eſteemed

* Per. Acc. No. I. p. 10—12.

† Ibid. p. 22. and ſeq.

more

more for their uſefulneſs than for polite, elegant, or literary accompliſhments.

For this reaſon, the Rev. Melvill Horne, whoſe knowledge and experience on this ſubject give weight to his opinions, adviſes, "that an equal number of pious *lay*-brethren ſhould be employed in every miſſion, as ſchoolmaſters, tranſcribers, exhorters, and to aſſiſt in all the emergencies of the miſſion, to which miſſionaries themſelves may not be able to give attention.*"

Let it not be ſuppoſed that any man will do for a miſſionary. In general more *natural* abilities ſeem requiſite in this line, than in any other department of miniſterial duty; but what is called literature may, in a great meaſure, be diſpenſed with. A diſcrimination, however, ſhould be made as to the ſituations for which they are intended. That man may be very ſuitable as a miſſionary to the negroes in the Weſt Indies who is very ill qualified to go in the ſame capacity among the Hindoos in the Eaſt: this laſt ſituation, indeed, ſeems to require abilities of the firſt claſs.

5. In providing for the ſupport of miſſionaries, two objects ſhould be kept in view. Firſt, the ſituation

* Letters on Miſſions, p. 44.

ſhould

ſhould not be ſuch as to tempt any man to go from motives of intereſt; or becauſe he finds himſelf in difficult and enthralled circumſtances: ſuch perſons will ſeek their own eaſe and advantage rather than the ſalvation of mankind. On the other hand as the work is ſufficiently arduous in itſelf it ſhould not be imbittered with the fear of being neglected and left without ſupport.

While the love of God and ſouls are the only motives held out to induce miſſionaries to go, the ſame principles ſhould ſecure them the beſt poſſible ſupport and encouragement from home.

6. Miſſionaries ſhould be ſent in more conſiderable numbers than they uſually have been; Jeſus employed ſeventy in the ſmall country of Judea; ſhall we ſend two only to evangelize the Eaſt Indies?— What muſt the heathen think of this? either that chriſtians are very ſcarce with us, which is too true, or that we ſet very little value upon their ſouls. To conduct a miſſion with ſpirit, a conſiderable number ſhould be employed, and be ſo diſpoſed as that two, at leaſt, may always act together; and more be ſtationed ſufficiently near to aſſiſt and relieve them upon occaſion.

7. A material object to be conſidered is what methods of preaching ſhall be recommended to our

miſſionaries. Shall they begin with natural religion, and introduce the myſteries of chriſtianity by degrees! no: begin with Chriſt crucified, and make him the ſubject of their firſt ſermons. Thoſe two grand points, the neceſſity of our Redeemer, and his ſufficiency, ought to be the continual themes of a miſſionary of Jeſus. It was by this method the world was evangelized at firſt. This has been the plan of all ſucceſsful miſſionaries, and every other promiſes nothing but diſgrace and diſappointment.

8. But the greateſt difficulties ſeem to be,—Where are men and money to be provided? on each of theſe queſtions I beg leave to offer a remark. The Lord ſeems to be enquiring now as of old, "Whom "ſhall I ſend, and who will go for us?" Had this queſtion been propoſed in an aſſembly of primitive chriſtians, how many voices would have replied, "Here am I, ſend me! *" It has been mentioned, much to the honour of the *Moravian* brethren, that when, in one of their aſſemblies, it was ſtated that ſeveral of their miſſionaries in the Weſt Indies had been taken off by ſickneſs, *that very day* ſeven brethren voluntarily offered themſelves to go and replace them †.

* Iſ. vi, 8. † Horne's Letters on Miſſions, p. 136.

Let

Let the proclamation be made, "Who is on the Lord's ſide? ‡" and if any zeal for his name ſubſiſts among us, volunteers will not be wanting: if not, "the reſidue of the Spirit," is with him.

But perhaps after the firſt opening of this work, our expectation ſhould be directed chiefly to the converted natives themſelves, who might be immediately employed as interpreters and aſſiſtants, and ſo ſoon as poſſible raiſed to miſſionaries, "One ſingle ſavage, (ſays an eminent divine,) fully convinced of the truth of chriſtianity, and truly animated by its ſublime ſpirit, may perhaps, through the power of the living God, at ſome future period, be rendered an apoſtle to the reſt, and an inſtrument of turning thouſands from the ways of darkneſs. ‖"

9. But it is aſked, how is a fund to be raiſed adequate to ſuch an undertaking? Perhaps, a permanent fund may not be neceſſary; ſince as miſſions encreaſed, and became ſucceſsful, they would gradually become leſs expenſive. In ſuch a happy ſoil as that of the South Sea Iſlands is ſaid to be, a very moderate cultivation of the ground would ſoon make it ſufficient to the ſupport of all its inhabitants. In the Eaſt Indies, expences at firſt threaten to be the moſt heavy, as not

‡ Exod. xxxii. 16. ‖ Diſcourſes by Dr. *W. Smith*, of Philadelphia, p. 136.

only the miſſionaries muſt be ſupported, but ſomething done to aſſiſt the poor converts themſelves, who by receiving chriſtianity become outcaſts from their country and ſociety. If, however, the goſpel proves ſucceſsful, we may expect ſome of the rich as well as the poor will embrace it, and not only be able to aſſiſt each other, but in a few years to ſupport their own miniſters.

Moſt certainly the whole expence neceſſary would not be thought an object in any commercial enterprize, nor (to the the honor of the nation be it ſpoken!) in the erection of any charitable inſtitution for the health and lives of our fellow creatures. Are then the *ſouls* of men of ſo much leſs value than their bodies, that their ſalvation muſt be abandoned for the want of a few thouſand pounds? I hope not in this country.

Here it may be worth enquiry, by what means the primitive chriſtians, who were generally poor, raiſed money in ſuch emergencies? When Peter had preached Chriſt with extraordinary ſucceſs on the day of Pentecoſt, great numbers were converted, "and the multitude of them that believed, were of one heart and one ſoul: neither ſaid any of them that ought of the things which he poſſeſſed, was his own, but they had all things common. Neither was there any among them that lacked: for as many as were poſ-

poſſeſſed of LANDS or HOUSES, ſold them, and brought the prices of the things that were ſold, and laid them down at the apoſtles feet: and diſtribution was made unto every man, according as he had need *". Thus *they* ſupported the goſpel!

I have not cited this as ſuppoſing that ſuch extreme methods are neceſſary in the preſent inſtance, or that our rich chriſtians need to ſell their lands or houſes, or even their plate and equipages, to ſupport the cauſe; but ſimply to ſhew what may, and ought to be done ſooner than it ſhould be given up. A generous and handſome ſubſcription is all that the *caſe requires*; and ſurely they will not withold this, and retain the name of *chriſtians*.

In other inſtances, collections were made in the churches, even weekly †; the poor chriſtians cheerfully ſtraining every nerve to aſſiſt their diſtreſſed brethren, and ſupport the goſpel; while, on the other hand, the moſt eminent of their miniſters condeſcended to mechanic labour to make the burthen of maintaining them as light as poſſible †.

The charity of the primitive chriſtians was indeed long remarkable. "See how theſe chriſtians love!" was the encomium of their enemies. In particular emergencies, they denied themſelves every indul-

* 1 Cor. xvi. 1——3. † Acts xviii. 2, 3.

gence,

gence, and even comfort of life, and carried their beneficence to an extent wholly incredible to the present age. The ſame cauſe, it is ſaid, will in like circumſtances, produce equal effects; and if it pleaſe God to "revive his work in the midſt of us," I have no doubt but our charity and zeal will bear the ſame proportion.

6. A thouſand motives might be enumerated to recommend this work of evangelizing the heathen. I ſhall ſelect but one: we once were heathens, even as they are, and owe it to the gracious providence of God, and the benevolence of primitive preachers, that chriſtianity was brought among us.

Let us review the fact. Hiſtorians tell us that our early anceſtors, the antient Britons, "went moſtly *naked*, but wore *iron rings* about their necks and waiſts; and on the ſouthern coaſt they covered themſelves with the ſkins of wild beaſts. They uſed to paint their bodies with *woad*, making *inciſions* in them in the ſhape of flowers, trees, and animals, and ſtaining them with the juice of that herb, which rendered them of a durable ſky colour. Their habitations were in the middle of large woods, where having felled the trees and cleared the ground, they built themſelves a ſort of ſlight huts, which they covered with ſkins, boughs, turf, or reed, and here alſo they had

had folds for their cattle. Their ordinary food was fleſh, fruits, and milk, and their uſual drink was made of barley. The Britons were groſs idolators, and had many barbarous cuſtoms in their religion. They worſhiped *Dis* and *Samothes*, and had a great veneration for *Andate* the goddeſs of victory, to whom they *ſacrificed their captives* in war. *Human ſacrifices* were alſo practiſed by them on other great emergencies; and they were very nice and exact in obſerving the poſture of the body, and the entrails of the man ſo offered, in order to predict future events.*"

Such is the portrait of our Britiſh anceſtors, and the ſame with a little variation and changing the names of the idols, may ſerve for our Saxon anceſtors, and the other barbarous nations that ſucceſſively invaded us: and I queſtion if it will be poſſible to find any heathen nation at preſent more groſs in their idolatry, or more ſavage in their manners than theſe were.

By whom the goſpel was firſt preached in this country cannot now be aſcertained. It is not unlikely that it was by the great apoſtle of the Gentiles; and it is pretty certain that it reached our iſland before the deſtruction of Jeruſalem, and ſoon after the invaſion

* Kimber's Hiſt. of England.

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of the Romans. However, and by whomſoever, it came, its firſt introduction muſt have been attended with the ſame difficulties, hardſhips, and dangers that a foreign miſſion now preſents us with. And there is no material objection which can be urged againſt any of theſe, which might not have been equally urged againſt the promulgation of the goſpel among us: and then in what a ſtate might we have yet been?

We are therefore called upon to *do unto others*, not merely as we *would* that they ſhould do unto us, but as others actually *have done* unto us. Not only piety, compaſſion, and benevolence, call for our exertion, but gratitude, equity, and juſtice.

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